

### **5.2.1 The Genealogy of the Three Hypostasis**

The One is all things, yet it is no particular thing. Since it is the Principle of all things, it must not be a thing or even the sum of all things. It is only all things in the sense that all things exist within it. Yet they exist within it not as Actualizations, but as Potential. How does something as simple and irreducible as The One produce Multiplicity? In fact, The One's lack of Multiplicity is precisely why Multiplicity can issue from it. For there to be a Multiplicity of Particular Beings with Particular Essences, their progenitor must not be a Being or Essence. The One's total completeness renders it Perfect. This perfection becomes superabundant, implying a less perfect nature (i.e. Nous, Intellect) in contrast with its own.

This new nature (i.e. Intellect) turns back to The One, and is imbued with The One's Fulness. Thus Intellect thinks into Being its own Essence, and in turn every Potential Being's Essence. Intellect thinks the Intellectual sphere into Being, becoming both thinker and objects of thought. Intellect is thus, in a way, a reflection of The One itself. As such, since The One produces something, Intellect produces also. If Intellect is the Actualization of The One's Potential, then it is Soul which is to Actualize the Potentialities of Intellect.

Again mirroring the mechanisms of its progenitor, Intellect produces Soul without being affected or losing anything of itself. Soul, however, does not remain still. Like Soul's progenitor before it, Soul looks to its parent and does its best to generate a reflection of it. Thus, Soul focuses on Intellect, and is filled by its Ideas (i.e. Real Beings and Essences). Yet Soul introduces a new dimension, namely the nature of growth. So Soul grows and proceeds away from Intellect in the process. While Soul proceeds away, it remains eternally connected to its source. This new power which Soul emanates is the reason that even the Soul of a Human Being includes that power of growth which is found in the most simple of vegetable life. The variance of the manifest powers of the Soul across living things also shows that Soul does not imbue the entirety of its power at each place in this new Hypostasis that it creates. Rather, Soul imbues a limited subset in accordance with the needs of each of its particular children. In proceeding into a new Hypostasis, Soul leaves Intellect unaffected.

### **5.2.2 The Chain of Being**

There is an ontological procession from First to Last. Each rank of this procession leaves the previous rank unaffected, and each lower rank is inferior to the rank it proceeds from. Yet each begotten thing in this entire procession bears resemblance to its links above and below via the parts which connect them.

The rank of Soul which descends the lowest is also the only phase of Soul found among plants, namely that phase of growth which is devoid of Reason and Intellect. When Soul Animates an Animal, the Sensitive phase of Soul is dominant. For the part of Soul Animating a Human being, the dominant phase of Soul is either Reason or Intellect. This is because Soul characteristically proceeds from Intellect and possesses an Intellect, which also grants it the ability to Reason and Act.

So let us retrace our steps. When we break off a branch or twig from a plant, what happens to the part of Soul which was Animating said branch or twig? The answer is that it returns to its Principle (Universal Soul), as there is no longer a physical locus to separate it from the rest of itself. If we destroy the entire plant by cutting its roots, the entirety of the Soul of said plant may thus reunite to the entire vegetal phase of Universal Soul. A Soul without a locus returns to the Universal Soul, as now it harmonizes with Universal Soul's lack of location or duration to speak of. Soul can only separate itself by

entering into a Body. Thus, upon death, a Soul either moves to another Body or re-unites to Universal Soul.

A Particular Soul re-ascends one rank at a time, preceding into the phase of Soul which preceded its current phase. Without a Body, Universal Soul precedes back into Intellect. While Universal Soul is not in any particular place, Intellect is specifically in no place anywhere. Intellect is thus nowhere, which in turn means that its power is not limited to location. In a way, by being nowhere it can be everywhere.

Soul may take pause in Intellect as an intermediary step towards the highest Principle. Universal Soul is Intellectual, along with the other Beings of the Intellectual Sphere (i.e. Ideas). These Beings are Intellectual, however they are not Intellect itself. They are Intellectual in that they derive from Intellect and share in its nature, but they are different in that Intellect itself is their sole Principle and encompasses them all.

Thus, reality is a great chain of Beings, and every point from First to Last is occupied by an appropriate entity. Each proceeds from that which came before it, and extends downwards in rank. Does the phase of Soul which extends to the furthest depths produce anything? Indeed, it generates plants in accordance with its own nature. Yet how this occurs is a different matter entirely.